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...writer, in the highest
faculty of combination
style, the best theorist
of the most useful
Christianity, and s

The fruits of anti-missionary enterprise.—We find the Kehukee Association, N. C., exhibited the noble statement that only two churches out of their number, consisting of about 40, had received any ac-

on the 10th of September, the day of the opening of the Liverpool and Manchester Rail Road, in consequence of a step, while getting into a carriage on the tracks of the Rail Road, fell and was run over and killed by the steam carriage Rocket, which was on the other track.

had also been some disorders at Frankfurt, in consequence of the dearth of bread, and one of the gnomasters was hung in effigy.

At Brunswick, Prince William, brother of the hated Duke who had fled to London, had with

belonging to Mr. Thomas R. Hazard, was destroyed by fire early on Wednesday morning. It was first covered at 4 o'clock, when the fire was bursting out of the building, the water-level and a part of the machinery saved; the building and machinery consumed; and

THE FAMILY TEMPERANCE MEETING
or an illustration of the Nature, Symptoms, and Danger
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TEMPERANCE MEETING
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POETRY.

THE PILGRIM FATHERS.

We select the following Stanzas from MR. SPRAGUE'S Poem, delivered at the late centennial celebration in Boston.

They come—that coming who shall tell!
The eye may weep, the heart may swell,
But the poor tongue in vain essays
A fitting note for them to raise.
We hear the after shout that rings
For them who smote the power of kings;
The swelling triumph all would share,
But who the dark defeat would dare,
And boldly meet the wrath and woe,
That wait the unsuccessful blow?
It were an envied fate, we deem,
To live a land's recorded theme,
When we are in the tomb,
We, too, might yield the joys of home,
And waves of winter darkness roam,
And tread a shore of gloom—
Knew we those waves, through coming time,
Should roll our names to every clime;
Felt we that millions on that shore
Should stand, our memory to adore—
But no glad vision burst in light,
Upon the Pilgrim's aching sight;
Their hearts no proud hereafter swelled;
Deep shadows veiled the way they held;
The yell of vengeance was the tramp of fame,
Their monument, a grave without a name.

Yet strong in weakness, there they stand,
On yonder ice-bound rock,
Stern and resolved, that faithful hand,
Should roll our names to every clime;
Though anguish rends the father's breast,
For them his dearest and his best,
With him the waste who tread—
Though tears that freeze, the mother sheds
Up to the Kingdom of God!
The Christian turns to God!

In grateful adoration now,
Upon the barren waste they bow,
What tongue of joy or woe such prayer,
As laurels in devotion there,
What arm of strength or might such power,
As waits to crown that feeble brow!
There into life an infant comes spring;
There falls the iron from the soul;
There liberty's young accents roll;
Up to the Kingdom of God!

To fair creation's farthest bound,
That thrills summons yet shall sound;
The dreaming nations shall awake,
And to their centre earth's old kingdoms shake.
Must crumble from that day;
Before the better throne of Heaven,
The land is raised, the pledge is given—
One monarch to obey, one creed to own,
That monarch, God, that creed, his word alone.

Spread out earth's holiest records here,
Of days and deeds to reverence dear,
A zeal like this what pious legends tell—
On kingdoms built,
In blood and guilt,
The worshippers of vulgar triumph dwell—
But what exploits in their shall page,
Who rose to bless their kind;
Who left their nation and their age,
Man's spirit to unfold!

Who, homeless, met, in every path,
Famine, and frost, and heathen wrath,
To dedicate a shore,
Where piracy's mock track might breathe their vow,
And seek their Maker with an unknown brow;
Where liberty's glad race might proudly come,
And set up there an everlasting home!

O many a time it hath been told,
The story of those men of old;
For this fair poetry hath wrought
Her sweetest, purest flower;
For this proud, eloquent hath leached
Her strain of loftiest power;
Devotion, too, hath lingered round
Each spot of consecrated ground,
And hilt and valley blessed;
There, where our banished fathers strayed,
There, where they loved, and wept and prayed,
There, where their ashes rest.

And never may they rest unseem,
While liberty can find a tongue,
Fame, Gratia, and the laurels of them,
More dearer than the diadem,
Who to life's noblest end,
Gave up life's noblest powers,
And bade the legacy descend,
Down, down to us and ours.

THOUGHTS.

On viewing the remains of Mrs. Julia Maria Fish.
Can this be she! O death, thy poison'd dart
Ne'er child'd a warmer, or a truer heart,
Can this be she! Where is the spirit now,
That lighted up this pale, this placid brow,
'Tis not Maria, No! the spirit's flown,
Which late through every marble feature shone;
Gone is that pure, that lively, mobile mind,
'Tis but the casket which is left behind.

'Tis not Maria; we must look away
From this poor, crumbling monument of clay,
And trace her joyous spirit in its flight,
To the bright realm of everlasting light.
Now faith alone with its all-piercing eye,
Can view her mingling with the saints on high;
For she was washed in that atoning blood,
Which only can prepare the soul for God.

Yes, she was washed, and long had she relied,
By faith and hope upon the Crucified,
And found in death, that she alone could save,
Extract the monster's sting, and light the grave.
But who can tell the wonders of that night,
Which in God's paradise, that world of light,
Burnt on her ravish'd soul, her dazzled eye,
When angel spirits greeted her on high!

O who can tell the rapture of that song,
When first she join'd with the angelic throng,
With golden harp, and in immortal lays,
The loud hosanna of her Saviour's praise!
Or who can tell the deep, the solemn awe,
Which fill'd her rapt soul, when first she saw
Her own redemption perfect in the cross,
And cast her glittering crown at Jesus' feet?

Ah no! To mortal men it is not given
To trace the mysteries of the saints in heaven;
But inspiration tells us they are blest,
With joy unpeakable, and glorious rest.
In heaven Maria lives; her conflict's o'er,
Her anxious bosom with grief no more;
No more she bows beneath affliction's rod,
There, there she rests forever with her God.
—New-York, May 29, 1830. CHARLOTTE.

MISCELLANY.

From the Connecticut Observer.

INFIDELITY.

The following serious difficulties are stated, for the solution of the deniers of Divine Revelation. By an Old Man.

1. If the Bible be not true, what proof can be adduced of a future and endless state of existence? Can deists with all their boasted reason and philosophy, give a more satisfactory account of this subject, than the ancient heathen sages have done? Doubtless, infidels in general, have been informed of the monstrously absurd notions, which such as have been trained up in pagan darkness have advanced, respecting the future condition of men after death. Have the disbelievers of Divine Revelation, been able to assign a more happy place of abode for the virtuous in the next state, than the *Elysian fields* or a *sensuous paradise*? Or a more fearful place for the vicious, than *Tartarus* or *Pluto's* dark domains?

2. Upon the grounds of infidel philosophy, it may be asked, what shadow of proof can be given of the resurrection of the bodies of men? Set aside the Bible, and who will, on safe

ground, deny the blasphemous assertion made, some years since, by the Atheistical Convention of France, that "death is an eternal sleep!" Infidels may be required to produce some other evidence than the sacred volume, that there will be a resurrection both of the "just and unjust." And it may be demanded of them upon their principles, to prove that men have any preeminence at their death above the beasts, whose spirits, Solomon informs us, go down-ward or become extinct when they die.

3. Set aside Divine Revelation, and what evidence can be brought from the light of nature, that there will be a day of final retribution? On this ground, the deeds of the most virtuous must pass unrewarded, and those of the most profligate, will go unpunished. On this hypothesis, no tribunal will ever be found to render to every man according as his work shall be, whether it hath been good or evil.

4. How impossible does it appear upon the principles of infidel philosophy, to reconcile the wisdom, the goodness and faithfulness of God, in creating this world, and all creatures and things therein, and bringing about the vast revolutions of nature, for thousands of years successively. Upon the supposition that the Bible is false, no higher end can be answered, than for the Great Creator to provide an ample theatre, on which, for depraved and selfish creatures to riot for a short space, and then die like the beasts that perish! What a blasphemous reflection does it cast upon the only wise God, to suppose that he made the sun and moon, and all the other luminaries which belong to this system, to afford light and vigor to impious men, that they may be aided in the commission of their frauds, thefts, robberies, murders and sorceries, and every other species of abomination, to which they are naturally inclined, and yet in the end, permit them to come off with impunity!

5. If the Christian Religion fail, infidels may be requested to substitute a remedy to reclaim men from their evil courses, or to cure the vitiated disorders of their depraved minds; or to direct them to a way of pardon for their numerous offences. It is presumed, that those who belong to the above class, will acknowledge that many atrocious deeds are committed by a great profusion of people, and that the peace and happiness of society are oftentimes greatly interrupted, by the pride, the avarice and conflicting passions and lusts of men.—It may therefore, be demanded of the deniers of Christianity, that they prescribe some other effectual remedy for these deadly evils.

Lastly.—It may be asked whether the infidel scheme does not leave men in total darkness, in regard to the following interesting points, viz.—Whether on their principles, the fearful evils and disorders which are the consequence of the apostasy of man, can be so counteracted or overruled, even by Divine wisdom and benevolence, as to prevent the utter ruin of the universe! And setting aside the work of Redemption by Jesus Christ, whether the works of the devil can ever be destroyed, and the reign of truth and righteousness become universally prevalent thro' out the earth, and a great multitude which no man can number, out of every nation and kindred and tongue and people, be redeemed and saved?

On the whole, those who embrace the above fatal sentiment, must be viewed as having no hope of enjoying the least happiness beyond this life,—and are stumbling on in great darkness and perplexity of mind, and thus continuing, they must take a leap in the dark, when life shall close, as infidels have often confessed was their fearful condition when they were about to fall into the arms of death!

From the Cherokee Phoenix.

METHODIST RESOLUTIONS RESPECTING THE INDIANS.

We most cheerfully give insertion to the following resolutions. The time has come when it is the duty of every friend of justice and humanity to speak out and express his opinion, and raise his voice in favor of oppressed innocence. Why should not missionaries, the true friends of the Indians, who toil day and night for their spiritual good, be permitted to exercise the sacred right of freemen, liberty of speech and freedom of opinion? Must their mouths be muzzled, because they are the ambassadors of religion? Must they weep only in silence while they see daily the wrongs heaped upon the people of their spiritual charge? Surely they feel, and they have the most unquestionable right to speak.

At a meeting of the Methodist missionaries in the Cherokee Nation, held at Chatahoo Camp Ground, on Saturday evening, the 25th of September, 1830, the Rev. Francis A. Owen was appointed to the chair, and the Rev. Dickinson C. McLeod was appointed Secretary—after which the following resolutions were unanimously adopted:

Resolved, That it is the sincere opinion of this meeting, that the oppressed condition of our brethren, the Cherokee, and the future prosperity of the missionary cause among them, do most importantly solicit from the Tennessee Annual Conference a public and official expression of sentiment on the subject of their grievances.

Resolved, That the present missionaries in the Cherokee Nation will give, as soon as practicable, a public detail of the civil, moral, and religious condition of this nation, and embody their several accounts in one condensed general report.

Resolved, That all the missionaries, in their detailed accounts, unequivocally testify, that it is abundantly evident that the people of the Cherokee Nation are firmly resolved not to remove from their present homes, unless forced so to do either by power or oppression.

Resolved, That it is the unanimous opinion of this board of missionaries, that a removal of the Cherokees to the west of the Mississippi, would, in all probability, be ruinous to the best interests of the nation.

Resolved, That whereas it has been stated to the public, that the missionaries are associated with, and under the controlling influence of the principal men of the nation, in order to extend our missionary operations here, we do hereby most solemnly and unhesitatingly deny the charge.

It is unanimously resolved by this missionary convention, that the present aggrieved condition of the Cherokees loudly calls for the sympathy and religious interposition of the Christian community in these United States, together with all the true, and faithful friends of humanity and justice.

Resolved, That the Secretary of this meeting forward the above resolutions to the editor of the Cherokee Phoenix, and to the editors of the Christian Advocate and Journal, for publication.

(Signed) Francis A. Owen, President.

Greenberry Garrett, James J. Trot, Joseph Miller, Jacob Ellinger.

A true copy, Dickinson C. McLeod, Sec'y.

From the Geneva Gazette.

INSURANCE.

As the season of the year is rapidly approaching when fires are of the most frequent occurrence, we take occasion to call the attention of our citizens, individually, to the importance of having their buildings and property insured. The neglect of this wise precaution is utterly inexcusable in those who have the means of availing themselves of it. Men of prudence and foresight in all other respects, are not unfrequently culpably negligent on this point. A man is as much bound in duty to himself and family to guard against the loss of his property by fire as he is to provide them with subsistence and a comfortable home.

We are never safe from the ravages of the destroying element. It steals upon us with noiseless tread and in moments of our greatest fancied security. The most watchful vigilance cannot effectually guard against it; nor the utmost of human effort arrest its progress when once the work of ruin has begun. It is a sound and salutary maxim, and should so be regarded and acted upon by our citizens, that he who neglects to protect his property by insurance, has no claim upon the benevolence of others beyond the mere necessities and comforts of life. We do not believe there is an individual amongst us who would intentionally neglect to insure his property, but there are, no doubt, many who are not aware of the danger with which they are constantly threatened, and consequently, have not taken the necessary precautions against it.

These remarks are merely intended to call the attention of our citizens to a subject in which they are all interested, and we hope the caution will be well received and punctually improved.

LOTTERIES.

It is surprising to us, so long after the excellent example of England the American legislature has not abolished lotteries. In the mean time, individuals and religious bodies are protesting against them, and we doubt not that before long, the eyes of the nation will be opened to the enormity of the evil. What shall we despair of, when we learn that the populace of Paris have put down public gambling, which the late government of France upheld; and our own government, we lament to say, take no steps to abolish, though it protrudes into the very vicinity of our most fashionable abodes, and might, we fully believe, without any improper or unconstitutional stretch of power, be promptly and effectually suppressed? We are led to the above remarks by a series of excellent recent resolutions of the General Assembly of the Presbyterian church in America, denouncing lotteries as "legalized gambling," and urging the duty of suppressing them.—London Ch. Ob.

WRITE PLAIN.

If people knew the immense trouble occasioned by writing an illegible or blind hand, they would take pains to write in such a manner, that the most unskilful reader would not be liable to mistake. Instead of this, many seem to labor to write obscurely, as if they thought it fashionable, or the mark of a gentleman. A fair hand gives a zest to the subject we venture to say, that no man, a fair hand, or any piece of composition of moderate merit, would be read with more pleasure in a fair hand, than a specimen of the finest genius, written so blindly as to require much time and labor in deciphering the words. So in print, the most entertaining narrative will be passed over unread, if the paper or type is bad, and the words blurred, when the same would have been read with pleasure, had the eye been invited by a beautiful impression. The fault of which we complain is most obvious in writing names, as there is nothing about them, as there is about other words in a sentence, preceding or following, to explain the sense, or indicate the word.—Many an important letter is left unanswered—many a communication for the press is rejected, and many an advertisement erroneously printed, through the fault we have just mentioned.—an obscure hand. Ms. Yeoman.

NEW RAIL-WAY.—A London paper states that a Railway, on an entirely new plan, is exhibiting at Charing-Cross. The patentee, a Mr. Dick, proposes to support the cars or wagons, when passing over an irregular ground, in the same way that a suspension bridge is now supported—and by the aid of stationary steam engines he proposes to draw them along with a speed at least equal to the long talked of locomotive engines.

FIRE PLACES.—A new mode of preparing kitchen fire places has been introduced in this city. It consists of a grate for coal, and a space above, like a square oven, with iron shelves for baking. Roasting, boiling and baking, can go on at the same time. The aperture to the flue is above the space. The whole, except the grate, is, when necessary, closed, or partially closed, by a sliding shutter of sheet iron. Not only is cooking done excellently in this mode, but the smoking of chimneys is effectually remedied. One of these new Fire Places is now in successful operation at the house of Mr. G. W. Blake, Hamilton-street.

A GOOD SCHEME.

We have just received a pamphlet, entitled "The Report of a meeting of Workingmen in the city of Wheeling, Va., on forming a Settlement in the State of Illinois," which gives the outlines of an original and extensive plan for that purpose. They propose to procure a large number of subscribers in various parts of the country—to purchase land enough for a county in one body, say 30 or 36 miles square—to exclude from their settlement the making or vending of alcoholic or intoxicating liquors, gambling, and many other evils—to establish a domestic warehouse system, and a new banking and education system—to form their whole community into a mutual insurance company—to lay off a city in the centre, with admirable regulations and privileges—with a variety of other features which we cannot particularize the present week. The project deserves attention, at least as a matter of curiosity; and we shall give a more full account of it hereafter.

EXEGETICAL ESSAYS. ON several Verses relating to Future Punishment. By Rev. MRS. STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Just published by Perkins & Marvin.

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DEFERRED ARTICLES.

TEMPERANCE IN ENGLAND.

Our attention has lately been directed to a series of Six Sermons on Temperance, by Dr. BECKER, of Boston, United States. These Sermons are in themselves highly excellent; but they derive an additional interest from the demand upon them by the establishment of Temperance Societies, every member of which pledges himself to a total abstinence from the use of ardent spirits, except for the purpose of medicine; and to the adoption of such other measures as may appear to him best calculated to destroy the evil.

That temperance is one of the crying sins of our country in the present day, is a fact so notorious, that he who has not observed it, must have lived with his eyes shut. It has increased, in spite of legislative enactments, in spite also of appeals from the pulpit and from the press, in abundant variety, and more demands of those who can appreciate its enormity, and estimate its wide-spreading evil, a new and more vigorous effort for its suppression. Our American brethren, having the same evil to deplore, have supplied this demand upon them by the establishment of Temperance Societies, every member of which pledges himself to a total abstinence from the use of ardent spirits, except for the purpose of medicine; and to the adoption of such other measures as may appear to him best calculated to destroy the evil.

From the Third Annual Report of the principal Society, we find that upwards of one thousand associations have been formed;—several hundreds of confirmed drunkards have been reclaimed;—the consumption of ardent spirits in New-England has been diminished one third in the remaining states;—many distilleries have been shut up by their proprietors, and several hundred dealers have given up the sale of liquors, either from principle, or from a deficiency of demand, occasioned by the success of the institutions, and the custom of society of pressing visitors at all times to drink, is giving way, and a decided prostration is upon it, that this objectionable practice will shortly become generally unfeasible.

Our present purpose is to recommend the formation of similar societies in the United Kingdom. In Scotland and Ireland they have already been formed in several places, and also at Bradford, in Yorkshire. An attempt, too, was made to organize one in London, but we believe it did not succeed. The friends of the cause, however, require that we should not be content until such societies become general; until, in fact, every congregation in the kingdom possesses its separate one. We have great confidence that the religious public will not permit so great a field of practical unbelief to remain unexplored. We do not present to them an untried scheme. The example of America is before them, and if the work be undertaken in the same spirit, the same success may be relied upon.

The Hibernian Temperance Society, and its Secretary, Dr. HANCOCK, of Dublin, have done much in the cause. We have now before us a series of their publications. They are admirably adapted to forward the object of the Society, and should be seen by all who propose to engage in the good work.

Does charity begin at home?—The church of Salices, (Dover, Vermont,) had been without collections for the poor, or those which had been made were so small that no good could be derived from them. A Bible Society was established there. Since that time Christians have paid more attention to their Christian duties; the poor's box has been richly replenished; system has been introduced into the distribution of alms; during the rigor of the winter, four or five families, who had suffered for fire, were aided; wood was furnished to the poor, food to the aged, clothing to those in infancy, bread was distributed, &c. the poor's box is by no means empty, and a considerable sum is at the disposal of the Elders. During the same year the number of members to the Bible Society at Salices was raised from FIFTY to TWO HUNDRED AND FIFTY.

[Archives du Christianisme.] The following account, which we find in the London World, bears a striking resemblance to the case of Mr. White of Salem.

Horrid Murder near Leominster.—On Thursday week, a most heinous murder was discovered to have been committed on an old man, between seventy and eighty years of age, of the name of Cooper, living at Stockton, two miles from the Tisbury road from Leominster. The old man, who was a member of the Baptist Church, and was a member of the church of the Tisbury road from Leominster. The old man, who was a member of the Baptist Church, and was a member of the church of the Tisbury road from Leominster.

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